CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX'S LECTURES.

ON HUMAN PERFECTIBILITY.

Rev. xi. 15.—*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.*

The attention with which the course of lectures has been favoured, which I this night bring to a conclusion, renders such a request wholly unnecessary, or I should feel it incumbent on me to solicit especially on the present occasion, your seriousness and candour for a subject very liable to misconstruction, and arguments which, though very trite perhaps, require both a calm and patient consideration, fairly to estimate their weight. The various controversies which have existed on this subject have thrown it into great confusion. Some christians cling to the hope of a Milienium, while others attempt its demolition. Among philosophers the notion of the perfectibility of man has been exulted in as true, and denounced as mischievous. These terms have been sometimes reckoned synonymous, and at other times have been opposed to each other: while of both, and with advocates as well as opponents, there has been a great diversity of explanation. It is expedient therefore to premise, that I consider them as closely connected, and hope for that approach towards perfection in man, which christianity in its purest and most powerful state can realize, and which will be accomplished in that universal diffusion of its knowledge and influence which is predicted in the scriptures, and, from the mention of a thousand years in the revelation, called the Millenium. Whether that marks the precise term, or is to be taken for an indefinite period; and whether it will be accompanied with the personal reign of Christ on earth, and the resurrection of the most distinguished of his disciples to share its glories, are questions of considerable interest in themselves, but not being essentially connected with the present subject, I shall not embarrass it by their introduction. With the idea of human perfectibility some absurdities have been associated, for which the use of that expression should not make me responsible.—Such is that of organic perfectibility—the triumph of mind over matter, so as to banish disease, and long retard, if not evade the stroke of death. Such also are all minute and particular schemes of the condition of man in that period; which only shew the ingenuity or folly of their inventors, and are mere fancy-pictures, with probably very dissimilar features from what the reality will present. I have merely a general anticipation of a state of very high improvement, of knowledge, liberty, peace, virtue and felicity, to which man will be, in the latter days, conducted by christianity. That such an anticipation is well founded, is *what* I attempt to prove; and *all*. If we love our fellow creatures, we can scarcely be indisposed to inquire into their future destiny, nor backward to hail with gladness intimations of brighter scenes than have occupied the past, and occupy the present of their history. That prospect seems to me to be grounded on the plain declarations of scripture, the express assertions of prophecy, as well as supported by rational deduction from observation and fact. Indeed the expectation of its realization was very generally entertained. Of late a more gloomy system has prevailed, both with religionists and philosophers, which dooms the human race forever to alternations of good and evil, instead of allowing the hope of a gradual advance. This change is much owing to disappointed hopes. It is a revulsion of feeling after the bold expectations which twenty-five years ago floated on men's minds. But that embittered feeling should now be corrected. It should not become philosophy, nor the minds of the rising generation be bowed to despair, unless there be convincing proof that all was fallacious. Let us rather revert, now that the storm is passing, to the inspiring faith of elder times. For ages, holy and benevolent men entertained this glorious hope, received it as a truth with gratitude, and cherished it with devotion. It was the spring and solace of their souls. In their career of successful exertion, it was the heart stirring motive that impelled their efforts, and they hailed each triumph over vice and misery as a pledge of its truth, and an earnest of its accomplishment: and in their failures, it saved them from despondency. It was the common faith of christians, or rather of the world; for here the speculations of philosophers harmonized with the dictates of heaven's commissioned teachers; and the songs of idolatrous bards pealed in transient, yet blissful unison with the predictive strains of the harp of Judah. It ascended in evidence and lovelines from the inspiration of poetry, to that of prophecy; and from the plausibility of conjecture, to the certainty of revelation. When theological warfare raged; when systems were created and systems destroyed; it passed unattacked and untouched through the confusion, reverenced like the heralds of old in battle, as the sacred minister of heaven and peace, alike by hostile and infuriate parties. At length came that period of wild and daring speculation, when the unprecedented convulsions of the political world were only paralleled by those of the moral world, and both seemed fraught with anarchy and desolation.—The bonds of society were loosened; altars, and thrones, and empires fell; and their destroyers wild with conquest, and frantic with impiety, threatened to blot out the light of revelation, and subvert the throne of God. The philosophers of the day discarded the christian hope of another world, a world of immortality and perfect bliss, and gave us in exchange, the vision of complete happiness, equality, and perpetuity here, to be realized by the omnipotence of human energy. This sparkling bubble has burst, and at their theories men smile now, as at the incoherences of slumber, or the ravings of insanity. But the recreation has been too strong. Society, like the individual, is liable to passion; may be intoxicated with hope, or paralyzed by despair. Events then fired their expectations; but they mistook the direction of the current, and were dashed upon the rocks. They connected their extravagancies with the rational hope of an immense improvement in the state of mankind; and there is danger lest both should be exploded together; lest a valuable truth should be discarded because it has been linked with baseless reveries and palpable absurdities. An opposite system has been raised on the ruins of this: a system not less deadly to the hopes and best feelings of mankind. We are forbidden to hope more than a temporary advance, to be compensated by a succeeding gloom. Because men no longer imagine, with some, that man may raise himself even to immortality; they abandon the prospect of improvement, for the heartless notion of running an eternal round of transitory prosperity, followed by war and vice and misery. To this, a celebrated essay on population has greatly contributed; though the facts there adduced, by no means warrant all the inferences of the author himself, still less those of many of his followers; yet they have made it the fashion to despair. Because man read not rightly then, the page of observation, he is now taught to doubt that of revelation.—The avenues of the mind are barred against hope, as though she was the most unwelcome visitant. It it true these fancied chains are but withes, which need no Herculean strength to tear them asunder. The verbal critic nibbles at a text, and thinks that when he has mangled a word, he has destroyed a principle. The philosopher sets up a calculation of the impossibilities that impede omnipotence; and the politician points to the supposed failure of one attempt to ameliorate the state of man as a demonstration of his miserable and degraded destiny. Let not the sneers of such, or the dread of reputed enthusiasm, prevent the assertion of what is true, scriptural, important, useful and consolatory, at a time when most it is needed. Let us cling to scripture; let us lay hold on prophecy: on the summit of that mountain all is brightness and sunshine, while clouds darken and desolate the plain below. The two systems are in full contrast. How different the views they give us of God and man, the present and the future! We may surely demand that a belief so abhorrent to our nature should rest on no slight foundation. On no partial evidence let that sentence be pronounced, which consigns to the darkness of the grave our dearest expectations.

"If that be true which nature never told,
Let wisdom smile not on her conquered field;
No rapture dawns, no treasure is reveal'd'
Oh! let her read, nor loudly, nor elate,
The doom that bars us from a better fate;
But, sad as angels for a good man's sin,
Weep to record, and blush to give it in;"

From the Christian Disciple.

ORTHODOX DENUNCIATIONS.

It has been suggested, that it may be useful to remind the public of the denunciations poured out upon the Hopkinsians a few years since by the Calvinists of New-York. At this moment, when the orthodox are opening all their batteries of assault in every quarter, for the destruction of Unitarians; it is instructive and comforting to observe, that the cause is not so much the irreligion and heresy of those whom they assail, as the exclusive and narrow spirit of their own system:—which is rendered very evident by the fact, that anathemas of as great violence and bitterness are uttered against those who vary least from their standard as against those who vary most. Our object is, by the extracts which we shall make, to show this fact, and leave our readers to draw their own inferences.

Ely's "Contrast between Hopkinsianism and Calvinism, was published in 1811. The object of this publication was to prevent Hopkinsians from obtaining places in the Presbyterian church. "When any individual," it is said, "is admitted to the Presbyterian church in the United States, he either professes or tacitly consents *sincerely* 'to receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures.' It has been proved in the preceding pages, that the system of Hopkinsianism is repugnant to this confession of faith. This conclusion therefore irresistibly follows, that no person, who is fully convinced of the truth of this system, or who is not a Calvinist in sentiment, can conscientiously unite himself to the Presbyterian church, by assent to its confession of faith."

"It is a just conclusion, also, that persons, who are known to profess doctrines utterly repugnant to these standards, cannot with propriety be received by the rulers of these ecclesiastical societies. *To admit any one, who is known to be a Hopkinsian, is nothing less than connivance at a false profession.*"

"The Presbyterian church should take warning; for a family or city, divided against itself, cannot stand."

The contrast, p. 279, speaking of some Calvinistic platforms, says—"The *Hopkinsians*, Sabellians, Arians, and Socinians, cannot be expected to like them."—"Any person, who maintains *either of these heresies*, has departed from the faith of the pious fathers of New-England."

The work written with this design, was pushed into circulation and recommended by various letters from the most distinguished men in the Presbyterian church, who hoped to crush Hopkinsianism by the strong attack. We recommend that our readers should refresh their recollection of these letters; and remember that all these missiles of hard names and anathemas were aimed against Dr. Gardiner Spring, then lately settled in New-York, who, when they had fallen harmless at his feet, gathered them up, and hurled them, in a similar spirit, at certain other heretics of New-England.

"*Princeton, Oct.* 5, 1811.

"DEAR SIR,—I must ask your pardon for so long delaying the expression of my thanks, for your useful assortment of the religious *errors and absurdities of certain writers* in our country, who have gained *a reputation, far beyond what nonsense and impiety* should acquire for a divine.—These follies appear the more striking, by being brought so near together as they are in the contrast, and separated from *that farrago of verbiage and tautology* with which they are encompassed in the original volumes. The basis of their argumentation is the same with that of the necessitarian philosophers of France and Germany. And I am persuaded that these profound divines *are preparing the way for a more extensive diffusion of infidel principles, and even of atheism, in our country.* I wish your book might be generally and seriously read, and the sentiments it exposes duly appreciated. I am, with regard and respect, &c.

"SAMUEL S. SMITH," D. D. L. L. D. &C.

"*Columbia, N. Y. Nov.* 19, 1812.

"I have read with attention, a great part of a book published by the Rev. Ezra Stiles Ely, entitled, "A Contrast," &c. and believe the author has performed a valuable service to the cause of religion, and merited the gratitude and support of christians in general, by exhibiting, with perspicuity and ability, a view of the novel doctrines lately introduced into some congregations in our country, as contrasted with the real doctrines of the reformed church, and the principles of evangelical truth revealed in the word of God, and hitherto cherished in the hearts of the followers of the Redeemer, in every quarter where his gospel has been preached with simplicity and sincerity.

"P. WILSON," L. L. D.

Professor of Languages in Columbia College, and one of the Elders of the Reformed Dutch Church.

"In the above ample and just recommendation of the Rev. Mr. Ely's contrast, I cordially concur.

"JOHN M'NIECE," A. M.

Pastor of the Irish Presbyterian Church in New-York.

"For years we have considered as highly desirable to the religious public, a work which should make a fair contrast between the doctrines of Calvinistic churches, and some prevalent errors in theology. In the 'Contrast between Calvinism and Hopkinsianism,' the author has correctly exhibited, in his Calvinistic columns, the Calvinistic doctrines; and he has arranged, under the term of Hopkinsianism, certain sentiments, which appear to us, not only inconsistent with the standards of the Presbyterian Churches, but also at *war with the philosophy of the human mind, with common sense, and with the word of the living* GOD. *Such sentiments*, in whatever connexion they may be taught, by whatever names they may be recommended, *ought to be exposed and reprobated in the most decided manner.*

"GEORGE FAITOUTE," A. M.

Pastor of the Presbyterian Church in Jamaica, L. I. and nine others.

"The public attention has been lately drawn to what is commonly called, 'THE NEW DIVINITY;' or, by a name still more popular, 'HOPKINSIANISM,' which professes to improve the received system of Calvinistic doctrine. As truth is eternal, and the way of salvation but one, the very pretence of great 'improvements' in the body of Christian theology, is a legitimate cause of suspicion, and ought to put Christians on their guard. For the 'new light' which men are apt to boast, not unfrequently proves to be merely a new edition of old darkness. The first approaches of Error, silent, subtle, and insidious, rarely excite alarm; and when her progress is felt, her power has become great, and may be fatal. Therefore, they who are 'set for the defence of the Gospel,' ought to watch her steps, expose her designs, and not wait till, of her own accord, she throws off her mask. This is, pre-eminently their duty, at the present hour, in the city of New-York. No place on the continent has been so long happy in doctrinal concord among all denominations termed evangelical. This, their auspicious unity has been recently invaded; and invaded by no other means than the introduction of 'Hopkinsian' principles, or what is generally recognised as such. It is, therefore of importance, that Christians should know what these principles are, and how far they should agree or disagree with the 'faith once delivered to the saints.' Their inquiries will be facilitated by the perusal of a short work, entitled, 'A Contrast between Calvinism and Hopkinsianism," by the Rev. EZRA STILES ELY. The author has brought within a small compass, and arranged in parrellel columns, the outlines of both systems, as taken, on the one hand, from Calvin and the confessions of Protestant Churches; and on the other from Dr. Hopkins himself, and some of his most celebrated followers. As the quotations are in the words of the writers, and give, so far as we have been able to examine, a fair representation of their sentiments, no reasonable objection can be offered to the mode of comparison. For only he that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved; whereas, he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God. The doctrines of Calvinism, in other words, the good old doctrines of the Reformation and of the Bible, dread no examination, comparison, or contrast. We think therefore, that Mr. Ely has performed a valuable service to Christians of plain sense and pure conscience, by enabling them to understand, with little trouble, what 'Hopkinsianism' is. And we nothing doubt, that, upon sober research, *they will find it to be, in some very material points, 'another Gospel' indeed; and that they neither have so learned, nor do wish so to learn, Jesus Christ.*'

"JOHN. M. MASON," D. D. S. T. P.

Minister of the third Associate-Reformed Church in New York, and three others.

"*Dear Sir,*

"By professing the Christian faith, the Gnostics came into the bosom of the primitive church, and for the space of three centuries disturbed her tranquillity, and obstructed the progress of the Gospel. They combined the oriental science with the Platonic system of 'being in general,' of 'abstract beauty;' 'disinterested love;' and 'the best of all possible worlds;' of which they had not any correct idea themselves; and attempted to blend their heterogeneous principles with revealed religion, and accomodate the pure, simple, and sublime doctrines of the Son of God, to the tenets of their own contemptible philosophy. They spoke of the Most High with a familiar and disgusting irreverence; and deduced consequences from the premises they had adopted, which were shocking and impious, and which tend not only to render the scriptures unintelligible, but christianity itself incredible and detestable.

"In the course of the last century, the system of *the best world* was revived and polished in Germany, with all the advantages that genius and erudition could afford, by the celebrated Leibnitz and Baron Wolf. Their *mundus optimus*, with its collateral inferences, was received and applauded through all the protestant churches of continental Europe. It was considered as the test of true science, and the highest improvement of the intellectual system. But what is the result? What has been the consequence? By that very philosophy the public mind became imperceptibly alienated from the authority of scripture and the simplicity of the gospel; and that system has evidently co-operated in opening a passage for the flood of infidelity, which, at this day, has overwhelmed those European churches. There is no new thing under the sun. The same causes will every where produce the same effects. Errors are insiduous and subtle: slow and silent, at first, in their progress, but sure of success, if undetected. They always eat, as doth a canker.

"To what philosophy, instead of the Bible, they have submitted, or to what family they are related, whose doctrines you have exhibited in your CONTRAST, I do not know. But you have established the fact, that by whatever name or title they may be distinguished, they certainly are not Calvinists. They have departed, in many points from the Confessions of Faith, and the form of sound words, adopted by the Reformed Churches; and it is time they were known, and a line of distinction drawn.

"If it be the duty of all the Lord's people to contend earnestly for the faith, and to be jealous lest their minds should be corrupted from the simplicity that is in Christ; it is especially incumbent upon those, who are set for the defence of the Gospel, and stand as watchmen upon the walls of Zion, to descry approaching danger, and give a speedy warning; and should an angel from heaven preach any other Gospel, to denounce and resist him.

"Your publication is seasonable. It will undoubtedly be productive of much good; and be well received by all those, who call no man father, but sit humbly at the feet of the meek and lowly Jesus, to seek the law at his blessed mouth. Be assured of the affection and respect with which I am, &c.

"J. H. LIVINGSTON," D. D. and S. T. P.

ON THE NAME EMMANUEL.

The Jews practised a peculiar mode of forming and applying names. Places and persons frequently received names expressive of some remarkable event, or certain instances of the di-

vine goodness, which has been experienced in a particular place, or by a particular person.—

Thus Bethel means *the house of* God; Jerusalem, *vision of peace*. And so in names of persons, Elijah means *God the* Lord; Elihu, *my God himself*; Adonijah, *my Lord is Jehovah*; Elizur, *God is my strength*.

In speaking of Christ, Matth. i 23, the Evangelist says, in allusion to a prophecy of Isaiah, "They shall call his name Emmanuel, which, being interpreted, is God with us." From this name, by which it was said that Christ should be called, some have inferred; that he was God. But if we examine the use of the word *Emmanuel*, compared with other words of a similar construction, we shall not find the remotest reason for such an inference. You might with the same propriety infer that Elijah was God, because his name was *God the Lord*. The title *Emmanuel* was truly expressive of the character of Jesus, for God was most eminently *with us* in works performed by him, in his revelation of the Father's will, and in all the glorious manifestations he gave of being endowed from heaven with supernatural wisdom and power; but these afford no proof, that because he *was called* Emmanuel he was the only living God. Neither the prophet, nor the evangelist, said he was Emmanuel, or God with us, but that he would be so called, or that should be his name.—*Unit. Miscel.*

CHRISTIAN REGISTER.

FRIDAY EVENING, JUNE 14, 1822.

Strictures on Extracts from Dr. Miller's Letters.

Dr. Miller in his Letters, (p. 15.) represents that Unitarianism is a system agreeable to the natural taste and wishes of infidels, and men of the world; that it "makes but few demands either on their faith or practice, essentially different from their infidel creed; and that such men are likely "to take refuge in Unitarianism."

If it were not so common a thing, to hear false and abusive representations of Unitarianism, we should probably find it difficult to refrain from speaking with severity of statements so gross as the above. We desire, in the spirit of meekness, to ask Dr. M. if he has not moments of reflection and self-examination, when his own conscience tells him that this is unjust and slanderous? We cannot but think that this, like many other parts of his Letters, was written under the blinding influence of unduly excited feelings. We do not doubt that the writer was sincere at the time, and meant to say what was true and salutary. But we do exceedingly doubt his having looked at the subject with that candour and fairness which his duty to truth, and his fellow-christians demanded.

Every man knows that there are, as Dr. Miller represents, many men who desire the reputation and advantages of being religious, but who hate the restraints and self-denials of a religious life. And every man of reflection must know, too, that this description of men is not confined to any one sect of religion. Hypocrites and heartless worshippers are of all religions, though they are most likely to embrace a religion that makes either *faith*, or *external ceremonies* a substitute for practical holiness. They prefer a religion that requires them to *believe* much, to one that requires them to *practice* much. A long creed lays no necessary restraint upon evil propensities and unholy passions.—Modern orthodoxy does, indeed, make greater demands upon our faith, or rather, upon our credulity, than Unitarianism does; but Roman Catholicism makes still greater demands. Who will say that either is therefore the better religion? Unitarianism makes all the demands on our faith that the bible does, for the bible is its creed; and this must certainly be sufficient and satisfactory to all except those who think that believing *too much*, is preferable to believing just enough. With such men you cannot reason. Where common sense is wanting, argument is labour thrown away.

To justify his assertion that unprincipled and worldly men will be likely to take refuge in Unitarianism, Dr. Miller makes another assertion which we deem equally untrue in itself, and equally unjust to Unitarians.

"Unitarianism (says he) will give less pain to natural feeling; will call for less self-denial; and will more readily accommodate itself to every sort of pursuit and habit, except that which is right, than any other scheme which calls itself by the name of christianity."

Now we contend, that Unitarianism, however it may have been misunderstood and misrepresented, is the least likely, of all religions to prove an acceptable refuge either to the worldly and irreligious, or to those who wish the honour and advantages of religion without its restraints; for it is not a religion of ceremonies, or of impressions and words merely, but it is a religion of duties—of practice; a religion of self-denials and restraints.

When Dr. M. says that "Unitarianism will give less pain to natural feeling,"—if he mean by "natural feeling," the corrupt propensities of a vitiated mind, we deny the assertion, and on our part assert that there is no religion that will give so much pain to natural feeling as Unitarianism, for it is a religion which makes no compromise between feeling and duty, which allows of no substitute for practical holiness. This can be said of but few other systems of religion. At least it cannot be said of the system supported by Dr. Miller. Calvinism, though it enjoins good works, has other tests of goodness that are more easily satisfied. A profligate and unprincipled man can acquire at once the confidence of the orthodox, by the story of some extraordinary mental exercises, and the declaration of his belief in the five points; and he is encouraged, on this ground, to believe, that, let him now be summoned to his account when he may, he is safe. The righteousness of another is passed over to his account, and thus, without having acquired one single virtuous habit, he is taught to think he is not only screened from the punishments due to his iniquities, but is at once rendered meet for the inheritance of the saints in light.

Now we would appeal to any man of fair mind to say if such a system as this is not likely to meet the views and taste of the profligate, and to be rested in by them as a safe final resort after a life of wickedness. We are not only convinced, for ourselves, that this is the tendency of the system, but we have the most satisfactory evidence that many irreligious and abandoned men do actually quiet their fears, and take courage in their wickedness in reliance upon its truth. Calvinists generally would as strongly disaprove of these results as we do, could they be brought to acknowledge them. But what is there, except it be, some extraordinary and blameable attachment to system, that can so thoroughly blind them to the manifest tendencies of their principles? We are induced to make these remarks, not merely or chiefly from anxiety for the reputation of Unitarianism, for we feel assured that its doctrines are so well supported by scripture, and their beneficial effects on the cause of morality and piety so manifest and indisputable, that it cannot long suffer from the slander of its enemies. Our chief object is to induce our orthodox brethren, instead of treating us with so much unkindness, and endeavouring to render us odious by slandering our principles,—to turn their attention seriously and earnestly to the nature and moral tendency of their own principles. God is the witness of our sincerity when we declare our firm conviction that these principles are daily, (though no doubt contrary to the wishes of those who espouse them) producing very injurious effects on the morals and happiness of society. We say this not, to irritate, but with the purest desire to promote the cause of truth and holiness. Why will not our brethren receive it from us with the good feelings with which is is expressed, and listen to the secret inquiries of their own hearts whether *our* apprehensions respecting the tendency of their principles may not be too well founded?

To the Editor of the Christian Register.

SIR,

I wish to offer thro' the medium of your valuable paper, some observations on missions to the heathen.

It has fallen to the lot of that class of Christians with whom we are connected, to be misapprehended on this, as on many other subjects. The prevailing impression is, that they are opposed to missions of every kind and in every form that they are opposed, not merely to some of the views and pretensions by which they are supported, and the manner in which they are conducted but to the essential principles on which they are founded, to the duty and the propriety of spreading christian knowledge and virtue. They are charged with looking on heathens about as complacently as on christians, on all alike, indeed, as the sincere children of one common father, who receives their offerings with equal favour whether paid at the car of Juggernaut, or the altar of christian faith and purity. It is more than insinuated that they hold the gospel in too light esteem to think it worth sending to others: and from all these premises, it is inferred, that these pretended christians are but traitors to the common cause, totally destitute of the christian spirit, and unworthy of the christian name. This alleged hostility to missions, is with many, a standing proof that Unitarianism is a system of error; and its adversaries on the contrary, perpetually appeal to their efforts in the missionary cause, as unquestionable evidence that they hold the true gospel. This appeal if it fails to convince others, is, unquestionably satisfactory to themselves. There is no doubt, that this argument, with one or two others of a practical nature, goes farther with the great mass of the people, to settle the questions at issue in this controversy than all the books of elaborate criticism and discussion that are written.

The value of this argument for missions, and the justice of the sweeping inference which it furnishes with regard to Unitarians, I propose briefly to consider.

It is worth remarking in the first place, that it has been left to the ingenuity of the present age to find in the support of missions, a decisive test of christian truth and piety. Past ages certainly have not lacked invention, but they never devised this mode of distinguishing the good from the bad. It is one of the grand charges against the Romish Church that it multiplied a thousand false and fictitious conditions of acceptance with God. It enjoined on pain of the divine displeasure, a multitude of ceremonies, it required feasts, fasts, penances, masses, pilgrimages, crusades, on peril of future woe,—but, never, that I remember, missions. If we go back to the first age, which was emphatically the age of missions, we shall not find that even then our Saviour proposed the support of this enterprise as a precept of his moral code, or as a test of piety. It will not be pretended that his last commission to his disciples was of this nature; for this would prove too much. If this commission involves a precept of universal obligation a condition of acceptance with God a test of piety, then, must *all* christians to be consistent or safe, become missionaries.

I do not say, that the advocates of this test, maintain that all who support missions are therefore real christians, but only that they identify the missionary, with the christian cause, and that they argue from a neglect of the former, an utter hostility to the latter.

But, in the next place, this argument against the reprobate Unitarians, will recoil with a wide sweep and with a staggering blow upon the ranks of the faithful. It surely will not be pretended that the great mass of believers from the time of the Reformation, downwards, to twenty years ago, were not good orthodox christians. But what do we hear of their missions all this time? The question needs no answer. Indeed it is common to boast of the nineteenth century as the age of missions, and if this is true and if our test is to be applied, the eighteen or the seventeen preceeding centuries are left to make out their doubtful claim to be called *christian*, as they can. Nay, many of those who are now the most strenuous supporters of missions, lived out half their lives, under this same sentence of reprobation which they now pass on others.

On this topic, let it also be remembered, that the Papal church has prosecuted these enterprises more extensively, perhaps, than any other; and that the worst order of men that ever existed, I mean the Jesuits, had more of the missionary spirit, than has been found in any other class of those who have borne the christian name.

These remarks are not made in disparagement of the great cause of propagating Christianity, for which it will be seen in the sequel of these remarks that I am an advocate, but to show the futility not to say immodesty of those pretensions to superior, and indeed, exclusive rectitude, which the supporters of missions claim for themselves. Even if these efforts were conducted in the best manner, and were attended with the highest success:—even if the circumstances of that class of christians whom they arraign, were such as to leave them no apology for neglect,—still, we ask, why can it not be supposed that christians may honestly err now, as well as formerly? Why not now, as well as thirty years ago? Why not under one name as well as another? Is there any thing in the term orthodoxy to shield a fault, that is to be unsparingly judged when found under another title.

But I shall contest the question, about this alleged fault. It is not admitted that missions have had such indisputable claims on the attention of Unitarians. And I observe in the third place, that it seems to me, a severe rule of judgment, that demands of a class of christians who for ten or fifteen years past have been struggling for their existence, that they should within this time and at such a season have originated and carried on foreign enterprises, for propagating christianity. Who ever thought of charging the reformers with lukewarmness, for not engaging in missions? And yet they had not to encounter a more universal nor a keener opposition, than have the Unitarians of this country. It is hard to approach him, who is not yet breathing freely from the conflict of battle, and to load him with reproaches, because he does not instantly set forth on distant and laborious enterprises of charity.

But, in the fourth place, and finally, it is to be observed that Unitarians are not satisfied with the success that has attended missions. I mean, especially, and exclusively in this remark, missions to the heathen. They hold it to be very questionable, to say the least, whether the same amount of talent and resources, which have been expended in these foreign establishments, might not have been better employed at home. With regard to missions from this country, they are particularly impressed with their inexpediency, and with the superior claims of our own land. They remark that all our foreign missions, thus far, have resulted in signal failure, and it seems as if the finger of providence pointed back the erring zeal of our missionaries to their perishing brethren of the west.

When we are estimating the success or failure of these undertakings, the decisive questions are:—What is the amount of moral good produced or fairly promised? *i. e.* how much christian knowledge, virtue and piety have been diffused? how much in comparison with what equal effort, means and expense might have done, if they had been differently directed? Now it is not enough to tell us that some immortal souls have been saved, and that the saving of one is an object worthy of the exertions and treasures of a whole country; for a soul west of the Alleghany is worth as much as a soul in Bombay or Ceylon. The question, then, is whether the same amount of money and talent that we have expended in India, would not have done incomparably greater good, in Illinois or Louisiana—whether in all probability a far greater number of minds would not have been enlightened, purified, and fitted for heaven?—and to this question, strongly as it is stated, it seems to me that there can be but one reply.

In this country the average number of persons, who come within the direct influence of a religious teacher, as his congregation or pastoral charge, is about 1000. If we look over all the missionary stations in the world, we shall find the average number of individuals who are collected into congregations and thus permanently influenced, are not above 100 to one missionary. Our own missionaries have, on an average, not ten to the care of each. The conversion of an adult heathen is an extremely rare event. At Bombay there has not been a single instance, though the mission was established in 1814, and has employed five missionaries with their wives. As to the children in the schools, it cannot be said but of the very few orphans and outcasts who are taken into the mission families, that they are permanently influenced by their teachers. With the exception of these few they all live with their parents, and grow up heathen. It appears then that while our religious teachers at home have the charge of 1000 souls, those who are abroad exert a direct and permanent influence on but 10.

If, in addition to all this, we take into view the expense of the undertaking, the time that is consumed in getting to the scene of action, the obstacles presented by an unknown language—and the fatal effects of sickly climates, the result will be still less favourable to the cause of Foreign Missions.

It is, therefore, a matter of some surprise that so unsparing a censure for the neglect of missions should be dealt out against those who hesitate and are not convinced, and who, besides this, are put on the defensive for their very existence as a body, and have hardly as yet enjoyed a time of peace and leisure; who if they have erred, on this subject, have shared the fault with multitudes of good men; and who are condemned, only by a law that is not to be found in the Bible.

It would not be strange however if the treatment which they have unhappily received, should have induced among them, habits of speaking, and even of feeling about missions, which are exceptionable and which give a colour of reason to the charges under which they suffer. I venture to recommend it to their serious consideration, whether this is not a fault among them.

I am persuaded however that they entertain far better feelings than they have credit for, and I will endeavour to express in few words, what are and as I think ought to be, the views which they cherish on this interesting subject.

If, then, there is any sentiment more thoroughly interwoven with the feelings of a christian than every other, it is a high appreciation of the unspeakable worth of his religion, and there is no desire that springs up more spontaneously to his heart, than that every human being may experience its power and preciousness. Christianity in its vital influence and spirit is the best gift of heaven to man, and to communicate it is the noblest duty of benevolence, On this subject there can be but one question—how can it be best, most widely, most successfully diffused? If by missions to the heathen, perish that hand that *is* raised against them! palsied be the tongue *that* would utter an unfriendly word! If by efforts at home to these let us sedulously apply ourselves–first to our own hearts, then to our families, afterwards to the circles in which we move, and finally to the wide community. And in regard to this last object, let the benevolent and zealous among us, consider, whether missionaries might not be sent out from the midst of us, to the destitute multitudes of our western states, with an encouraging prospect of usefulness. It is true they would meet with many obstacles—aspersions, it may be feared, would attend them as they went, prejudices would be stirred up against them, our adversaries, perchance, would be more displeased with us than they now are; but is not the object worth an experiment? Are there not young men among us, who have at once courage and meekness to qualify them for the trial? And will not the coffers of liberal, and I may say, patriotic christians be opened to support them? This is no proselyting or party undertaking that is proposed;—with which indeed I have not one sympathy. The great cause of christianity—the cause of human welfare disdains all such narrow views.

The conversion of the heathen is a mighty problem, which must have, more or less, occupied the anxious and solemn meditations of every benevolent christian. How it is to be brought about, is the great question. Past efforts seem to have been attended with but poor success.

I suspect that the case of the Sandwich Islands and Otaheita, were it sufficiently known, would furnish some important principles on this subject. It was not till the civilized world had considerable commercial intercourse with the natives of these islands–it was not till they built vessels and had felt the benefits of trade–and till their minds were by these, as well as by other means enlarged and enlightened, that they were induced to give up their idolatry and embrace our religion. The progress of trade gives us much to hope for the progress of christianity. This circumstance, it seems to me, ought powerfully to attract the attention of the christian community to the character of seamen.

The late mission from this country to the Sandwich Islands, (which is not mentioned in the statement above, because as yet we have no result from it) I have never heard spoken of but with great satisfaction. The Palestine mission (to which the above remark may also be applied) promises much. The missions, among our Aborigines I believe, are free from all objection, save what attaches, in this as in all the other cases, to the doctrinal views that are inculcated. The character of the missionaries at all our stations is of very high and unquestionable worth.

On the whole, I am sure that every christian will unite with me in wishing all possible success to missions among the heathen. We may be offended by the pretensions with which they are a-

companied, we may distrust the judgment which conducts them, but let us not be mislead, or provoked to the use of language or the indulgence of feelings inconsistent with universal charity and benevolence—inconsistent with the prayer, "thy kingdom come."

RELIGIOUS INTELLIGENCE.

Ceylon Mission.

Our readers will recollect that in the last general account which we gave of this mission in No. 29 of the Register, it was stated that Mr. Garrett had been sent out from this country to Ceylon to take charge of a printing establishment there. Since then, intelligence has been received that he was not permitted to establish himself in any part of the East India Company's dominions. When it was determined that he must leave the island of Ceylon, the Missionaries resolved to send him to Tranquebar on the Coromandel coast, where they purposed to form a new missionary establishment. Tranquebar is under the government of the Danes who were supposed to be friendly to the missionaries.

Before any definite arrangements were made for the removal of Mr. Garrett to Tranquebar, news was received from Bombay that Mr. Bardwell, on account of impaired health, had embarked for America, and that Mr. Garrett was needed there to take Mr. Bardwell's place in the care of the printing establishment there. On the receipt of this intelligence it was resolved to relinquish for the present the plan of an establishment on the Coromandel coast, and to send Mr. Garrett to Bombay.

In a letter dated Aug. 11, 1821, the missionaries at Ceylon, state that they had but recently received the first notice that their mission had been sanctioned by the British government.

In the Missionary Herald for the present month is the following account of the baptism of two native lads. The article is headed "*Encouraging prospects of the Mission.*" We extract it as it stands that our readers may learn with what a strength of prejudice the efforts of the Missionaries to christianize these heathen are opposed. If these are their encouraging prospects, what must be their discouragements!

"Hitherto we have been obliged to speak of judgments. But in the midst of judgments the Lord has remembered mercy. The prospects of our mission are encouraging. Already have the first fruits from among this heathen people been gathered in. At Tillipally, on the 22d of April last, the two children from the boarding-school, (Nathaniel Niles and Jordan Lodge,) were baptized, and received as members of the church of Christ. The circumstances attending their reception were interesting. There were five candidates for admission, of whom two were adults; viz. (besides the two above named,) Valu, a schoolmaster, a man of high cast; Valen, a gardener, who is a Covia, or slave; and Porter, a boy in the boarding-school. Of all these, hopes had been for some time entertained, that they were fit subjects for receiving the ordinances, and meetings were held with them, for the purpose of instructing them in relation to a profession of christianity, and to the persecutions which they might expect to experience. All of them appeared well. Six or eight days before the time appointed for their admission, the schoolmaster came to brother Poor in much trouble. The relations of his wife had come together, and resolved to separate her from him, if he did not relinquish his intention of being baptized. Under these circumstances he did not know how to act. Brother Poor read and explained to him the rule laid down by the Apostle, 1 Cor. vii, 15. He appeared much interested in the subject, and expressed his resolution to make a profession of his faith. But, as the opposition increased, and his wife positively refused to cook for him, he was at length induced to yield so far, as to request his baptism might be deferred. Valen, the other adult heathen, who is a man weak in mind, was intimidated by his master and relations, and induced to follow the schoolmaster's example. The boy from the boarding-school, Porter, was excluded for the time, on account of some improprieties of conduct.

As so many of the little number had failed, it was thought, on the Friday preceding the Sabbath, doubtful whether any would be received, especially as Jordan, a boy of 17 years of age, was violently opposed by his mother. She came to brother Poor, on Saturday morning, overwhelmed with grief, saying that she should be forsaken by her friends, if her son were baptized, and that she would not consent to it. Brother Poor then stated the subject to her, and to her son, as it is presented in the Scriptures, and submitted it to him, whether he would be influenced by the authority of Christ, or by that of his mother. This was an affecting scene. It afforded a striking illustration of the words of our Saviour;"—"A man's foes shall be those of his own household." Jordan went aside, and conversed with his mother on the subject, and told her that he was resolved to profess his faith in Christ. She told him he should never come into her house again. Jordan's father, who was absent from home at this time, had previously given his consent that his son should be baptized.

Soon after, Niles, aged 15 years, was received as a candidate for baptism, he went to his village, to acquaint his friends with what he was about to do. He took his sister alone, (who is the only near relation he has,) explained the subject to her, and obtained her consent. But when his other friends and neighbours understood the case, they were much displeased. They abused Niles, and said that his parents were fools for placing him under our care. His sister also became opposed to his being baptized."

The church at Ceylon, consists of 24 members, including the missionaries, some of their servants, and the converted natives.

On the 15th of May, Dr. Scudder was ordained as a missionary by the ordained missionaries of the island.

The missionaries were generally in tolerable health, except Messrs. Woodward and Richards. Dr. Scudder had buried his third child since his arrival at Ceylon.

In a late number of the *London Jewish Expositor*, an extract is given from a letter of a gentleman travelling in Palestine to his friend in Cornwall. The extract is chiefly composed of an account of Mr. Wolff, a christian Jew from Germany, who has been sent by some English gentlemen on a mission to his countrymen in Palestine. Mr. Wolff is represented as a very pious man, but rather enthusiastic. It is stated that he has produced considerable excitement among the Jews, and that some of the chiefs have accepted testaments from him. In the account given of the effect of his labours upon Mahometans, we have the following.—

"Osman Noureddin, a Musselman, who has travelled in European countries, received a Persian New Testament and Buchanan's Researches and read them with great pleasure. Mahomed Effendi, a respectable and clever young American, who has turned Mahomedan, and written an exposition of the Koran, is engaged in a correspondence with him upon Christianity, and begins to see now that religion must affect the heart, and says, he reads the New Testament in a better spirit than he ever did before. Mustapha Effendi, the master in Arabic of the celebrated Burchardt the traveller, wished to know in what manner the Jews would be convinced, and was curious to read the New Testament. He wrote down the belief of the Mussulmen on the subject of Christ.

Extract from the journal of Mr. Wolff.

"*Cairo Sept.* 27. 1821. I embarked upon the canal of Alexandria in the company of my German servant, Francis, and Mahomed Effendi, formerly called Mr. English, from Boston in America, officer in the army of the Pasha.. When we arrived at Mahmudia, we took another boat for Cairo. Mahomed Effendi gave me soon his confidence by telling me the history of his embracing Mahomedan principles."

A long account is given in the Expositor, of a disputation held between Mr. Wolff, and Mr. English. It closes with an affectionate exhortation of Mr. Wolff to Mr. English to return to christianity.

A Society has lately been formed in Louisville, Kentucky, called the Palestine Masonic Missionary Society, of Louisville. It is composed wholly of Free Masons, and its object is to aid in spreading the knowledge of the scriptures, (which they call the true light of Masonry) in the countries from which it was first received.

The society have appointed a committee to correspond with the Masters of Lodges in this country to solicit their cooperation, by the formation of similar societies.—The funds of the society are to be placed at the disposal of the American Board of Commissioners for Foreign Missions, to be by them appropriated to the Palestine Mission. The Mission is now composed of Mr. Fisk, who is now probably at Jerusalem, and Mr. Temple who sailed from this country last autumn, and whose arrival at Malta, in the Mediterranean we lately mentioned. Intelligence is received that Mr. *Parsons*, the fellow-labourer of Mr. *Fisk*, died at Alexandria in Egypt, on the 10th Feb. He and Mr. Fisk, were on their way to Jerusalem.

A letter has been received in this country from Mr. Temple, dated Malta, Feb. 25. 1822. In Malta there are 21 Catholic churches. The priests exercise great sway over the minds of the people none of them dare to receive or keep a bible. It is an encouraging fact, however, that Dr. Naudi the Secretary of the Maltese Bible society, is a Catholic. Mr. T. thinks that the bigotry of the Catholics is softening. There is at Malta a synagogue of Jews, who are worthy and respectable. Mr. Wolff the Jewish Missionary at Jerusalem, has been at Malta, and it is thought, has made a favourable impression on the minds of the Jews there respecting Christianity.

"The city of Malta, (says Mr. Temple) is a strongly fortified castle, completely surrounded by thick and high walls, on which are mounted many cannon. Four thousand men are constantly employed as soldiers, to man the bulwarks, and patrol the streets. The streets are rather narrow, entirely paved, and perfectly clean. You may walk about the city by day, or by night, as safely as in Boston. The houses are spacious and lofty.

There are only three entrances into the city, which are by means of draw-bridges; and these are drawn up every night at eleven o'clock, and thus prevent the entrance or departure of any one till the next morning.

SUMMARY.

Massachusetts Legislature.

Thursday June 6. In Senate various petitions were read and referred.

Friday June 7. Major General TOWNE of the 6th division of militia having resigned his office, the Senate proceeded to the choice of a Major General in his stead. Brigadier General IVERS JEWETT was unanimously elected. The House on the same day concurred with the Senate in the choice of this gentleman as Major General.

Saturday, June 8, *and Monday*, 10. A number of bills were read and passed various stages.

Tuesday June 11—A resolve passed appropiating a sum of money for extending the State Prison yard, and for rebuilding parts of the wall in a decaying state.

The bill from the House to authorize the erection of a certain description of wooden buildings, was passed—for it 27—against it 7.—The same bill was passed in the House on Monday.

Wednesday June 12. Leave to withdraw was given on several petitions. A number of bills received first and second readings.

Thursday June 6.—This day in the House, a number of bills were reported.

A committee was appointed to consider the expediency of making any alteration in the law respecting public schools,

The business in the House on Friday was chiefly of a local nature.

Saturday, June 8.—A committee was appointed to devise ways and means for improving the revenue of this Commonwealth, and to report at the next session.

Monday, June 10. The two Houses being assembled in Convention, the Hon. Jonas Kendall came in and was qualified as a Counsellor.

Tuesday June 11,—A number of resolutions passed. Certain bills were also reported.

A bill to incorporate the Assoicated Housewrights in Boston, passed to be engrossed.

Wednesday, June 12.—Several petitions were read and committed.

A bill respecting the court of Probate in the county of Worcester, also a bill to incorporate the Iron company of Boston passed to be enacted.

Benj. Whitman, Henry Orne and William Simmons Esqrs. have been appointed by the Governour and Council, Justices of the Police Court of Boston. Thomas Power Esq. has been appointed Clerk of the same Court.

The House of Industry lately erected in South Boston and the wharf adjoining it, are said have cost $26,000. It will probably be ready for tenants in August next.

Encouraging prospects.—A writer in one of the Baltimore papers evinces a very intimate acquantance with the estimates of profit to be derived from the Erie canal. "after making (says he) *large* deductions for contigent expences and necesary repairs, a *clear income* of TWO MILLIONS of dollars is understood to be certain.

A Mr. Shaw, in Philadelphia, has improved upon the mode of exploding fire arms generally. By his invention, an involuntary discharge is impossible, as the cock rests upon the priming, and locks it up securely; and no jar, or catch of the trigger, can produce any effect. It is equally sure of fire in rainy weather, as well as on the driest day. It has neither pan, flint, nor hammer, and though loaded, it is rendered in one second of time perfectly harmless, and a child may play with it in perfect safety.

Great efforts are making in England to restrain the profanation of the Lord's day.

Fire.—On Tuesday June 4th, a fire broke out in a building belonging to the Vauxhall gardens, N. Y. A number of buildings were destroyed and the fences and shrubbery much injured before the fire could be brought under.

It is reported that the French Government are opposed to the recognition of the independence of the South American states, and consider the measures of the United States Government on the subject, premature and improper.

A cause has lately been tried before the Circuit Court of the United States, in which the U. S. was plaintiff against Vice President Tompkins for the sum of 12,000 dollars, while the defendant claimed of the United States upward of half a million of dollars for expenses during the late war. The verdict of the jury was in favour of Mr. Tompkins, for $196,799, 72 cents.

It is expected that the wheat crop in Virginia will be short this year, on account of the severity of the winter.

Election Sermon.—Rev. Mr. Huntington's election Sermon has been printed, and is for sale at the several bookstores.

The "Free Meeting-house" was dedicated at Gorham, Me. on Saturday last.

Wednesday, the 12th inst. is appointed for the Installation of Rev. THADDEUS POMEROY, of Gorham.

A suit for the breach of a promise of marriage, after eight years' courtship, has lately been tried in Queen's County, New-York. Verdict for plaintiff.—Damages $2000.

In a late Providence paper, a writer suggests the expediency of adopting for that town a city government.

It appears by late Paris papers that a great effort is making in the French house of Peers, to abolish the slave trade, so far as it is still carried on under the French flag.

The reputation of vaccination has become quite well established in London. There were no patients applied for admission to the Small Pox Hospital, during the year 1821. The average number of children brought for vaccination is about 230 per month.

Many excavations are making along the Rhine, for Roman antiquities, and the workmen have already been very successful.

An ambassador has lately been sent from the King of Madagascar to England. On his return he was accompanied by Missionaries, who have all safely arrived at the Mauritius.

American Patriots.—The bones of nearly 300 Americans, who were slain by the savages in the memorable battle of Minisink, have recently been collected by the patriotic citizens of Goshen, N. Y. and are to be solemnly interred in that village, on the 22d July, the anniversary of the battle.

Joseph Bartlett, Esq. of this city, (formerly of Portsmouth N. H.) proposes publishing a 2nd edition of his "Aphorisms on Men and Manners, Principles and things,"—also in the same volume a "Poem on Physiognomy," and "An address on the blessing of Poverty."

A volume is about to be published in England, by Rev. William Jewett, entitled Christian Researches in the Mediterranean. It is to give a view of the Latin, Greek, Coptic, and Abysinian Christians, and of the Jews, and Mahometans, and will contain suggestions relating to the means of difusing Christianity among them.

PLYMOUTH, June 1.

The Annual Meeting of the PILGRIM SOCIETY, was holden in this town, on Monday last, when the following officers were chosen:—

John Watson, Esq. *President*,
William Davis, Esq. *Vice-President*,
B. M. Watson, Esq. *Recording Secretary*,
Samuel Davis, Esq. *Corresponding Secretary*,
Beza Hayward, Esq. *Treasurer*,
James Thacher, Esq. *Librarian and Cabinet Keeper.*

James Freeman, D. D.
Alden Bradford,
Judah Alden,
Barnabas Hedge,
James Seaver,
Wilkes Wood,
Thomas Jackson, Jr.
Zabdiel Sampson,
Zacheus Bartlett,
Henry Warren,
William Sturgis. Esqrs.
} *TRUSTEES.*

Committee of arrangement for the next Annual Celebration.

Nathaniel Spooner,
Nathan Hayward,
William Davis, Esquires.

By the Report of the Trnstees, it appeared that a suitable lot had been provided, on which a Monumeutal Building of stone was forthwith to be erected; and that the funds of the Society had increased in a manner, which reflected credit on the descendants of the Pilgrims.

Mr. Everhart, who escaped from the wreck of the Albion, says in a letter to his wife.

"The place where the vessel was wrecked was a high and perpendicular rock. I however got on the edge of it, and remained there about three hours, the waves beating over me; there was on the rock, at the same time, five or six others, who I believed all perished. You will not forget, with the little ones to render humble thanks to God for my deliverance."

ORDAINED,

At Burlington, Vt. May 30th Mr. GEORGE INGERSOLL, late of this town, as Pastor of the first Congregational Church and Society in that town.—Introductory Prayer, by Rev. Mr Ware, of the city of New-York—Prayer by Rev. Mr. Ripley of Waltham, Ms.—Sermon, by Rev. Dr. Kirkland, President of Harvard University—Ordaining Prayer, by Rev. Dr. Bancroft, of Worcester—Charge by Rev. Dr. Thayer, of Lancaster, Ms.—Right hand of Fellowship, by Rev. Mr. Francis, of Watertown, Ms. Concluding Prayer, by Rev. Mr. Brooks, of Hingham, Ms.

MARRIED,

At Grafton, June 4th, Rev. Seth Alden, of Marlborough, to Miss Mary D. Miles, daughter of Rev. John Miles of the former place.

At Albany, His Excellency William C. Gibbs, Governor of Rhode Islaad, to Miss Mary Kane, daughter of Elias K. Esq. of Albany.

At Lancaster, Mr. John Holman, mer. of this city, to Miss Nancy Townsend, of L.

DIED,

In this city, Henry, youngest child of Capt. John Smith, aged 12 months; Wm. Alexander Dunwell, aged 8, son of Mr. Daniel D.: Mr. Henry J. Revinson, aged 46; Mr. Joseph Randall, a native of Durham, N. H. aged 34.

In this city, Capt. William L. Foster, late of the ninth regiment of U. S. Infantry, aged 37, son of Rev. Edmund Foster, of Littleton Ms.

At New Orleans, Mr. Ebenezer Parsons, of Boston, aged 22.

At Brookline, Mrs. Huldah Hamilton, aged 93. Her descendants are 218.

POETRY.

The following lines upon Lord Byron, which appeared first in a New-York paper, and are said to have been written by a young man by the name of Coffin, who formerly resided in this city,—have been copied, we are told, into a number of the English papers.

Satan his harp to Byron gave,
And said—"Go sweep it well;
Thy throne the murderer's reeking grave,
Thy theme the feats of hell.

"The place of skulls thy home shall be,
Thy bed the couch of shame;
Plunge in pollution's putrid sea—
There build thy hopes of fame.

"To misery's child new misery add—
Tell him no pardon's given;
Drive, drive the shuddering sinner mad—
And break his hold on heaven!

"Sweep, sweep the lyre to godless themes—
For vice a chaplet twine;
Of horrors be thy waking dreams—
Of horrors that are mine;

"Of agonies in hell that rise—
Of darkness that is felt!
Of reeling worlds or sund'ring skies—
Of terrors yet unspelt.

"Dark be the picture, let no light,
Not one dim ray illume—
Dark, dark as never ending night—
As self destroyer's doom!

"Man's hopes, man's fears for ever mar—
Eclipse religion's sun;
Tread out salvation's golden star—
And see thy work *well done?*"

He said—his lordship took the lyre,
And swept the strings along,
While Satan stole from heaven the fire!
And tuned the godless song;

BOSTON BARD.

The following beautiful lines from the *Connecticut Mirror*, are supposed to have been intended as a tribute to the memory of the late Mr Fisher, Professor of Mathematics in Yale College, who was lost in the *Albion*.

ON A LATE LOSS.

"*He shall not float upon his watery bier*
"*Unwept.*"

The breath of air that stirs the harp's soft string,
Floats on to join the whirlwind and the storm;
The drops of dew exhaled from flowers of spring,
Rise and assume the tempest's threat'ning form,
The first wild beam of morning's glorious sun,
Ere night is sporting in the lightning's flash;
And the smooth stream that flows in quiet on,
Moves but to aid the overwhelming dash
That wave and wind can muster, when the might
Of earth, and air, and sea, and sky unite.

So science whisper'd in the charmed ear,
And radiant learning, beckoned thee away;
The breeze was music to thee, and the clear
Beam of thy morning promis'd a bright day;
And they have wreck'd thee! But there is a shore
Where storms are hush'd; where tempests never rage:
Where angry skies, and raging seas, no more,
With gusty strength, their roaring warfare wage.
By thee it's peaceful margent shall be trod,
Thy home is heaven, and thy friend is GOD.

MISCELLANY.

"One half the world knows not how the other half lives." The journal of an officer of one our *Seal-hunters*, which we have been looking over, shows the way of life of these hardy adventurers at those distant isles in which they seek their prey. We make a few extracts from it.—*Salem Gazette.*

Oct. 6, 1820. *Lat. by obs.* 38 23 *S. Long.* 51 47 *W.*—At day light, it being very rough, and my watch on deck, I was much surprised and somewhat alarmed by the appearance of three large whales playing close under our bows; they threw themselves nearly their whole length out of the water, at times, and at others extended themselves on the surface of the water immediately ahead or alongside of the brig. I became more uneasy, as, not being acquainted with their dispositions, I was fearful of running foul of them, and in that case I supposed they would revenge the insult by giving us a slap with their monstrous tails which I think would have put an end to our voyage at once. One of them lay extended along side of the brig for some time, and I had a good opportunity of examining him: he was longer than the brig, and when he plunged under, he made such a flouncing and snorting, that I thought the business was over with us. I never before imagined what a feeble mortal I was, till I thought myself in the power of this monster of the deep—I however soon got rid of my fears by consulting the captain, who assured me there was no cause of alarm—I therefore again felt bold, and perhaps consequential.

28th.—At 8 P. M. came to in Whalemen's-harbor (*New Island*, *Falkland*) in 20 fathoms water.

29th.—I took an opportunity of visiting the rookery of which I had heard such extravagant accounts, and found to my great surprise that the description was not the least exaggerated, and in fact I cannot find words to express it. I will only remark, that I saw about 10 acres of ground so thickly covered with birds that it was impossible to get thro' them without clearing them out of the way; they consisted chiefly of penguins, albatrosses, rooks, and some ducks; the penguins and albatrosses are so tame that they will not move out of your way, and the rooks so extremely bold that they endeavored to take the caps from the men's heads.

Jan. 11, 1821. (*New S. Shetland.*)—We started with both boats in quest of seal; in a short time discovered a rookery of them, but (in seamen's phrase) hardly comeatable; we however made out to land, then attacked the seal, and took the whole rookery, about 200, which we considered pretty good work for new beginners.

17th.—We fell in with a rookery of Old Wigs (male seal.) This was new work for us: these chaps, instead of fleeing from us, gave us battle, and made a formidable attack on us, which somewhat intimidated us; we however soon recovered from our confusion and went to work with them, and in one hour's hard work took 94 of them, about 10 escaping —they were very large, some of them between 5 and 6 feet in length, and weighing from 250 to 400 pounds.

New Island, April 11, 1821.—This morning at 8 o'clock we anchored in Shallop Cove. After clearing up the decks I went ashore, and about half the crew, after game. I shot 5 geese, and returned on board before sundown, and the men returned in the evening with 9 geese. [These are not the wild goose, but seem rather of the nature of our domestic geese, and confined to the island.] Mr. Noble, of the Henry, took our dog Growler with him, and caught a pig and two rabbits. [These islands, though not inhabited by men, abound with animals for their sustenance.]

From the Montpelier, (Vt.) Watchman.

MONEY DIGGERS.

Every country has its money diggers, who are full in the belief that vast treasures lay concealed in the earth. So far from being a new project, it dates its origin with the first man who ever wielded a spade. 'Tis as old as Adam.—Even in these latter days, we find men so much in love with the "root of all evil," and so firm in the belief that it may be *dug up*, that they will traverse hill and dale, climb the loftiest mountain, and even work their way into the bowels of the earth in search of it. Indeed digging for money hid in the earth, is a very common thing; and in this State it is even considered an honourable and profitable employment. We could name, if we pleased, at least five hundred respectable men, who do, in the simplicity and sincerity of their hearts, verily believe that immense treasures lay concealed upon our Green Mountains, many of whom have been, for a number of years, most industriously and perseveringly engaged in digging it up. Some of them have succeeded even beyond their expectations. One gentleman in Parkerstown, on the summit of the mountain, after digging with unyielding confidence and unabating diligence, for ten or twelve years, found a sufficient quantity of money to build him a commodious house for his own convenience, and to fill it with comforts for the weary traveller. On stopping lately to refresh, we were delighted with the view of an *anchor* on the sign, emblematical of his *hope* of success, while we left him industriously digging for more. Another gentleman on Lake Champlain, we are credibly informed, has actually dug up the enormous sum of fifty thousand dollars! The incredulous and unbelieving may stare at this assertion but it is nevertheless true; and we do not hesitate to declare our belief that *digging for money* is the most certain way of obtaining it.—Much, however, depends on the skilful use of the genuine mineral rod. *Don't dig too deep*, is an appropriate maxim with all those who are versed in the art. Wood's Iron Plough, skilfully guided, is sure to break the enchantment, and turn up the glittering dust in every furrow. Countless treasures yet remain in the earth. Speed the plough—ply the hoe—'twill all come to light.

P. S. The best time for digging money, is early in the morning, while the dew is on.

"Every species of intolerance which enjoins suppression and silence, and every species of persecution which enforces such injunctions, is averse to the progress of truth, forasmuch as it causes that to be fixed by one set of men at one time, which is much better, and with much more probability of success, left to the independent and progressive enquiries of separate individuals. Truth resulting from discussion and controversy is investigated by the labour and researches of private persons; whatever therefore prohibits these, obstructs that industry and that liberty, which it is the common interest of mankind to promote."

Paley.

"Without all doubt, christianity would have flourished in the world exceedingly, had things been suffered to continue as our Lord and his apostles left them; and could men but have been contented with the sacred scriptures, as the rule of their faith, and worship, and discipline. But alas, it was not long before they, who professed to be the followers of Christ, entertained a fancy, that they could improve his settlement, by alterations, additions and amendments. They were for coining *new articles of faith*, under pretence of *explaining his doctrine*; for adding ritual observances, in order to the greater ornament of his worship; and for framing canons, and ecclesiastical regulations, in things unnecessary, under pretence of promoting the peace of the church."

Stillingfleet's Calm Def. of Nonconf.

Extract from Chateauvieux's Letters from Italy.

"The peasant females (of the vale of the Arno) are constantly employed in braiding fine straw plats, the treasure of this valley, and with which the straw hats of Florence are manufactured.

"It brings in an annual return of three millions (of francs) which are divided among the females of this country. They earn from 30 to 40 sous a day in plaiting the straw, while they hire a poor woman from the Appenines for eight or ten (to do the work they are obliged to neglect for the more profitable one of plaiting the straw.) I have been assured." says Chateauvieux, "that a crop of two acres will supply straw for the whole manufacture of hats in Tuscany. It is the straw of the beardless wheat, cut before it is quite ripe, and which the sterility of the soil renders white. The soil is chosen in the calcareous hills; it is never manured, and the seed is sown very thick."

N. B. These female plaiters have been much celebrated by travellers, for their beauty and graces, and even for the purity of their language (the Italian.)

From the Percy Anecdotes.

HOGARTH'S LAST WORK.

A few months before Hogarth was seized with the malady which deprived society of one of its brightest ornaments, he proposed to his matchless pencil the work he has entitled the *Tail piece.* The first idea of this picture is said to have been started in company, while the convivial glass was circulating round his own table. "My next undertaking," said Hogarth, "shall be the *end of all things.*"—"If that is the case," replied one af his friends, "your business will be finished, for there will be an end of the painter." "There will be so," answered Hogarth, sighing heavily," and therefore the sooner my work is done the better." Accordingly he began the next day, and continued his design with a diligence that seemed to indicate an apprehension he should not live to complete it. This however he did and in the most ingenious manner, by grouping every thing that could denote the end of all things :—a broken bottle; an old broom worn to the stump; the butt-end of an old musket; a cracked bell; a bow unstrung; a crown tumbled in pieces; towers in ruins; the sign-post of a tavern called the World's End, falling down; the moon in her wane; the map of the globe burning; a gibbet falling, the body gone and the chains, which held it, dropping down; Phœbus and his horses lying dead in the clouds; a vessel wrecked; Time with his hour glass and scythe broken, a tobacco pipe, with the last whiff of smoke going out; a play book opened, with exeunt omnes stamped in the corner; an empty purse; and a statute of bankruptcy taken out against nature. "So far so good," said Hogarth, on reviewing his performance: "nothing remains but this:" taking his pencil and sketching the resemblance of a painter's pallette broken. "Finis!" he then exclaimed, "the deed is done; all is over." It is a very remarkable fact, and not generally known, that Hogarth never again took the palette in his hand, and that he died in about a month after he had finished this Tail Piece.

EXTRACT FROM LACON. ‡347

Aristotle has said that man is by nature, a social animal, and he might have added a selfish one too. Heroism, self denial, and magnanimity in all instances, where they do not spring from a principle of religion, are but spendid altars, on which we sacrifice one kind of self-love to another. I think it is Adam Smith who has observed, that if a man in Europe were to go to bed, with the conviction that at the hour of twelve on the following morning, the whole Empire of China would be swallowed up by an earthquake, it would not disturb his night's rest, so much as the certainty, that at the same hour. he himself would be obliged to undergo the amputation of his little finger. It seems to be a law of our nature, intended perhaps for our preservation, that little evils coming home to ourselves, should affect us more than great evils at a distance, happening to others; but they must be evils that we cannot prevent, and over which we have no control; for perhaps there is no man, that would not lose a little finger to save China. It has been remarked, that if a state criminal were to be executed, opposite to the doors of the theatre, at the moment of the performance of the deepest tragedy, that the emptiness of the house, and the sudden abandonment of the seats, would immediately testify, how much more we are interested by witnessing real misery than artificial.

But the result of such an experiment, would probably be this, that the galleries would be wholly deserted, and the boxes in part, but that the far greater proportion of the audience in the pit would keep their stations; for the extremes of luxury* on the one hand, and of misery on the other, have a decided tendency to harden the human mind; but the middle class, inasmuch as it is equally removed, from both these extremes, seems to be that particular meridian, under which all the kindlier affections, and the finer sensibilities of our nature, most readily flourish and abound. But even if the theatre were wholly emptied on such an occasion, it would not appear, that we should be warranted in affirming, that we are creatures so constituted, as to derive happiness, not only from our own pleasures, but from another's pains: for sympathy in some temperaments, will produce the same conduct with insensibility, in others, and the effects will be similar, although the causes that produce them be opposite. The famous "*amateur Anglaise*," who crossed the channel to witness an execution at Paris, was never suspected of a want of feeling; but the servant girl, recorded by Swift, who walked seven miles in a torrent of rain to see a criminal hanged, and returned crying and sobbing, because the man was reprieved, may without any breach of christian charity be accused of a total want of compassion and benevolence.

SWIFT'S MAXIMS.

The preaching of divines helps to preserve well inclined men in the course of virtue, but seldom or never reclaims the vicious. There is nothing wanting to make all rational and disinterested people in the world of one Religion, but that they should talk together every day.

That character in conversation, which commonly passes for agreable is made up of civility and falsehood.

As universal a practice as lying is, and as easy a one as it seems, I do not remember to have heard three good lies in all my conversation, from those who were most celebrated for that faculty.

The difference between what is commonly called ordinary company and good company, is only in hearing the same things said in a little room, or in a large saloon, at small tables, or at great tables, before two candles or twenty sonces.

DEFERRED ARTICLES.

It is stated in the Albany Daily Advertiser, that during the most alarming period of the fire in the woods, the society of Shakers at Niskeuna, turned out in a body to assist in arresting its progress; and that it was in a great measure, by their judicious and spirited exertions, the flames were arrested.

Stockbridge, (Ms.) May 16.

An apple tree, in Capt. Lincoln's garden in this town, was girdled about 1st May 1820, to the depth of half an inch within the bark, and bore in 1821, and is now in full bloom. The tree was girdled on account of its sterility, but bore that season, so as to break down several limbs, by the weight of its fruit.

Professor Rafinesque, has discovered in his botanic researches, for the last four years in Kentucky, 25 new genera, and above 100 new species of plants.

The East India Company.—The first order of the East India Company for the importation of tea, was in 1667–8, it was for their agents to send one hundred pounds weight only. In 1814 the quantity of tea consumed in England was 24,640,000 lbs. yielding a revenue to the government of more than four millions sterling.

SCHOOL WANTED,

BY a young man of good classical education, who has for several years been employed as an instructer. Satisfactory recommendations will be given as to character, qualifications, &c.

A line addressed to A. B. and left at this office will be immediately attended to: or reference may be had to the Editor. May 17.

BOARDERS WANTED.

A RESPECTABLE private family in a healthy situation near the city, and in the neighbourhood of a good school, would receive as boarders on reasonable terms, 2 or 3 children, either girls or boys from good families. Or they would receive a few other genteel boarders.—Apply at this office. May 17.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* Dr. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists*, by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. May 17.

"True Messiah Exalted."

FOR sale at this office, 62 cts. per dozen, 6 cts. single, a small tract entitled "The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated in three letters to a Presbyterian minister. By DAVID MILLARD, Minister of the New-Testament."

☞ Subscriptions for the CHRISTIAN REGISTER are received at No. 47, Marlboro'-Street, corner of Franklin-Street. To new subscribers, who take the past numbers, the first year's subscription, (ending August 17, 1822) will be but *two dollars.*

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Three Dollars payable in six months.

*It was from the pavillion of pleasure and enjoyment, that the fourteenth Louis sent out his orders for the devastation of the whole Palatinate; and it was from the bowl and the banquet, that Nero issued forth to fiddle to the flames of Rome: and on the contrary, it was from the bed of a most foul and incurable disease, that Herod decreed the assassination of the Jewish nobility; and Tippoo Saib ordered the murder of a corps of Christian slaves the most cruel act of his cruel life, at a moment when he justly anticipated his own death, and the conflagration of his capital.